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most interesting passages in the book are those concerned with the vestiges from lower forms still to be found in higher types of nervous system. Of such are independent effectors which, the author declares, will be found in increasing abundance as investigation continues. Of such also are nerve nets which confer upon the organs possessing them a high degree of autonomy. The book, though it professes no affiliations with behaviorism or any other of the recent theories which stress the psychological significance of physiological activities, can not fail to interest in special degree those in sympathy with all efforts to determine the exact relations between the seat of consciousness and bodily expression.

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JOURNALS AND NEW BOOKS

REVUE DE METAPHYSIQUE ET DE MORALE. May-June, 1919. *La Question de la sincérité de Descartes* (pp. 297-311): G. MILHAUD. - Reasons for believing in Descartes' sincerity, intended as an introduction to a book on Descartes. *Sur une définition possible des Ordinaux transfinis* (pp. 313-334): A. REYMOND. - A definition obtained by introducing the notions of simple powers compared by cardinals. *Sur la Composition du "Phèdre"* (pp. 335-351): E. BOURGUET. - A defense of the structure of the *Phedrus* against criticisms by H. Raeder. *La Doctrine de Ravaisson et la Pensée moderne* (pp. 353-374): R. LENOIR. - Ravaisson escaped the influence of mathematical philosophy, critical philosophy, and biological science so could respond as a poet who felt a metaphysical emotion in the presence of the universe. *Etudes critiques. Le Traité de Logique de Goblots*: J. NICOD. *Discussions: A propos de l'Entropie*: G. MOURET. *Enseignement. Sur la Méthode d'enseignement des Mathématiques et des Sciences pour la formation du futur Maître*: E. RIGNALO. *Questions pratiques. La "Force majeure et la Guerre"*: G. AILLET.

Ellwood, Charles A. *The Social Problem: A Reconstructive Analysis*. (Revised edition.) New York: Macmillan Co. 1919. Pp. xii + 289. \$1.75.

NOTES AND NEWS

A MEETING of the Aristotelian Society was held on November 3, with Professor James Ward, the president, in the chair. The president delivered the inaugural address of the session on "In the Beginning. . . ."

The problem that the universe sets us is an inverse problem. But the two most distinguished philosophers amongst us, starting from the Absolute as their criterion, declare the whole world as we know it, including ourselves, as infected with contradictions, which are only resolved in the Absolute. Precisely how resolved we do not know, and never can know. But at least everything is blended and transformed into one perfect experience in which no finite centers of experience as such are respected or retained. Is the Absolute then making sport of us, it is asked, since the untransformed, discrepant "appearances" it would seem, must ever remain to perplex us? No, it is replied, for these appearances are the Absolute's revelation to us. Moreover in the unification of our originally disjointed experiences which underlies all human development, and again in the ever-increasing mutual "transparency" of formally distinct individuals—who are thereby ever more and more enabled to think and feel and act as one—we can see the beginning of the process that in the Absolute is eternally accomplished. But it was rejoined: The progress of knowledge shows no sign of reducing the categories of thought to the mere "adjective" with which perhaps it began. Nor does our advance to a higher unity show any tendency to replace stability and originality of character by mere "connexions of content."

In conclusion it was urged that it is hopeless to attempt to begin from the standpoint which only a *completed* philosophy could occupy. To advance continuously and be coherent—that should be our golden rule. The whole procedure would be tentative—that must always be the case with inverse problems. Crises too there would be again, as in the past; but such crises after all would only be causes of "sloughing an outgrown skin" not of radical disease. Philosophy on the whole has progressed; and so long as it follows the method which nature herself observes—to make no leaps—why should it not progress still?

Through the generosity of a number of his students Dr. A. A. Roback, professor of psychology at Northeastern College, has been able to establish a psychological laboratory at the School of Liberal Arts of Northeastern College.